

<i>English.</i>	<i>Sobor.</i>	<i>Saonda.</i>	<i>English.</i>	<i>Sobor.</i>	<i>Saonda.</i>
Ant	Juri	Bobo	When	Kote	Yenga
Boat	Dhondsa	Voda	Bad	Bogda	Sedele
Day	Angiana	Tamba	White	Tele	Palu
Where	Kon	Tenga	Small	Dihing	Doyina
Without	Guritke	Vodita	Thin	Pandra	Palapala som
Near	Hopora	Yuya	Hungry	Raing	Dolijan
Much	Birbarang	Bari	Be silent	Atupme	Kandang ama
What	Kate	Vongado	Hear	Anjom	Andangna

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*Hā-shang-rgyal-po and Ug-tad, a Dialogue. From the Tibetan.*

*By KARL MARX, Missionary at Leh, Ladakh.*

(Once upon a time) there was a king named Há-shang, who did naught but sin. (Now), had this king died, he would have gone to perdition; Chom-dan-das, however, had mercy upon him, and transformed himself into a minister called Ug-tad.<sup>1</sup> After he had come into the presence of the king and performed his obeisance, (the king) accepted him as his minister.

(It so happened, that) the king had two wives. Now, the king raised his second wife<sup>2</sup> to (the rank of) the first and gave her the golden crown. The first wife<sup>3</sup>, being jealous, threw the Chhang<sup>4</sup>-cup at the king. The king resented this and gave the command to Ug-tad: 'Go and kill<sup>5</sup> this woman!' Ug-tad replied: 'It is not right to kill the queen for an offence so trifling.' The king (again) said: 'If you will not kill the queen, I shall kill you!'

Then Ug-tad conducted the queen to a grave-yard, and after having made her over to the care of the hobgoblins,<sup>6</sup> he made a sign to her meaning: 'don't be afraid,' and left her.

Thereupon he returned to the king. The king asked: 'Have (you) killed (her)?' The minister said: '(Yes, I) have killed (her).' 'Very well,' said he.

<sup>1</sup> འཇམ་ལྷན་

<sup>2</sup> ལྷན་མ་

<sup>3</sup> ལྷན་མ་

<sup>4</sup> ལྷན་ the beer of Ladakh and Tibet.

<sup>5</sup> 'Kill and come' ལྷན་ལ་ལྷན་

<sup>6</sup> མེ་མ་ཡིན་པ་

‘Ug-tad,’ the king (then) continued, ‘your erudition is considerable, and your parts are good. (Tell me then) : amongst acts performed by human beings, which are well (done) ?’

The minister said : ‘If you do not consider accomplishments of little account ; (this is) well (done) ;

‘if you do not look upon learning as being a fraud ; (this is) well (done) ;

‘if a rich man keeps his wealth under control,<sup>1</sup> (this is) well (done) ;

‘if a poor man curbs his tongue ; (this is) well (done) ;

‘if a women subdues (her own) body ; (this is) well (done) ;

‘if the Tsun-pa<sup>2</sup> fulfils the disciplinary statutes<sup>3</sup> ; (this is) well (done) ;

‘if the Ngags-pa<sup>4</sup> keeps the vows<sup>5</sup> ; (this is) well (done) ;

‘if the king can govern ; (this is) well (done) ;

‘if a man rises above bad report<sup>6</sup> ; (this is) well (done) ;

‘if a sick man conforms with the rules of diet<sup>7</sup> ; (this is) well (done) ;

‘if all (men) always were successful ; (this would be) well ;

‘Brothers are good companions ;

‘one’s own relatives make good governors ;

‘father and mother are dear to the heart ;

‘a wife is pleasant to give one food ;

‘a neighbour is nearer than a relative at a distance ;

‘on-foot is swifter than a weak horse ;

‘vegetables are sweeter than a porridge made of bad grain ;

‘there’s more pleasure in being a spinster, than in having a husband with an evil countenance.’

1 In this and the following 8 sentences, the original always has ལྷོབ་པ་ to be able, etc.

2 བརྗེན་པ་ Priest, Reverend.

3 འདུལ་ཁྲིམས་

4 ལྷུ་ལས་པ་ Magician.

5 དམ་ཚིལ་

6 Orig. ཡ་ལ་ Jäschke, Dict s. v. ཡ་ལ་ leaves the meaning, which is defined by Csoma as given in the text, still doubtful. In Ladakh the word is entirely unknown.

7 Tibetan dietary rules forbid under circumstances meat (esp. of goats), sour milk, onions, chhang, anything sour, salt, vegetables, cold water, unless after its having been boiled previously ; sleep during daytime is also strictly forbidden to any patient.

Upon this the king considered: "A wife is pleasant to give one food,' this is truly said; 'there is more pleasure in being a spinster, than in having a husband with an evil countenance,' is true likewise. Such has been said unto me. 'Again he thought: 'Ug-ṭad (probably) did not kill the queen,' so he said to Ug-ṭad; 'for the sake of one single offence, to command you: "kill the queen!" was not right; therefore, if the queen is not dead, I will make over my reign to you, (if) you go and bring<sup>1</sup> her (here).'

Ug-ṭad said: 'To raise a person from the dead, and to come and bring her (back), is a thing unheard of.'

The king said: 'Is there any means of bringing her to life again?'

Ug-ṭad said: 'None that I have. Had Your Majesty<sup>2</sup> not ordered me to kill her, I would not have dared to look at the queen [MS. with my eyes]; much less would I have dared to put her to death. If, for instance, you leave a<sup>3</sup> hatchet without a handle in an empty riverbed, then (surely) no wood will be cut. And I, just as little, have any means of bringing her to life again. I, too, was no party in her execution; it was Your Majesty,<sup>4</sup> who put her to death.'

The king said: 'As it seems evident, that the queen is not dead, bring her here<sup>5</sup>!'

Ug-ṭad said: 'She is dead. This is very much like the stories of the dove and of the hoopoe in times gone by.

'There once were two doves, a married couple, who, in autumn, hid some fine barley in a hole. In winter it dried up and grew less (in bulk). The husband (noticing this) said: 'Wife, thou hast eaten it!' and struck his wife with his bill and killed her. After spring had gone by, however, the hole was full again, and now the dove husband said: '(Indeed,) thou hast not eaten it, stand up!' But his wife being dead, a few maggots only came out.

'Also a hoopoe-couple once found seven peas. In order to eat (them some other time), they dug with their bills (in the ground) and hid (the peas) in the furrow. But the furrow closed up, and they

<sup>1</sup> Orig. འོ་ལྷོ་ལྷོ་ལྷོ་ bring and come.

<sup>2</sup> Orig. ཐུག་པོ་ the king.

<sup>3</sup> MS. adds རྩིང་པ་ ? i. e. རྩིངས་པ་ sharp, but its entire omission seems an improvement.

<sup>4</sup> ཐུག་པོ་ལྷོ་ལྷོ་ལྷོ་

<sup>5</sup> འོ་ལྷོ་ལྷོ་

could not find (the peas). (Then) the husband said: 'Thou hast eaten them!' and killed his wife. Next summer, for every pea one flower sprang up, and the hoopoe said: 'Last year's peas, all seven, this year have brought forth the flower Ha-lo, and now many peas will grow. So thou shouldest stand up! don't be long! arise!' But on lifting her up with his bill, a few maggots (only) came forth.

'Similarly, Your Majesty,<sup>1</sup> after having destroyed the queen, said (to me):' Ug-tad, you are (a) superior (person),<sup>2</sup> go and bring back<sup>3</sup> the queen!' But I say<sup>4</sup>: 'I never committed any mean offence<sup>5</sup>, I never did a sinful act, I never took an unlawful wife, it was not I who killed the wife in question, and she being dead, there is no hope of her ever returning. (As it is), Your Majesty is (undoubtedly) my superior<sup>6</sup>.'

The king said: 'Ug-tad, you should not tell falsehoods, but go and fetch (my) queen!'

Ug-tad said: 'Falsehoods there are many indeed:

'to say: there are five horses flying about, is a falsehood;

'to say: ants go to parched wheat, is a falsehood;

'to say: fish have their hearts in their heads, is a falsehood;

'to say: to a male a boy is born, is a falsehood.'

The king said: 'You are talking absurdities.'

Ug-tad said: 'Absurdities there are many indeed:

'(to say:) winter is naturally getting hot, is absurd;

'(to say:) summer is naturally getting cold, is absurd;

'to reject the advice of a loving friend and listen to the flatteries of an enemy who hates you, is very absurd.'

The king said again: 'You are a disgustingly foul (fellow) !'

Ug-tad said: 'Disgustingly foul there are many indeed:

'the archer's collar is foul;

'the tongue of a man digesting is foul.'

The king again said: 'You are hankering after disease !'

Ug-tad said: 'Hankering after disease, there are many indeed:

<sup>1</sup> ལྷུ་ལྷོ་པོ་ 3rd, *i. e.*, 2nd person.

<sup>2</sup> ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་

<sup>3</sup> ལྷོ་ལྷོ་ལྷོ་

<sup>4</sup> ལྷོ་ལྷོ་ལྷོ་ལྷོ་ 3rd, *i. e.*, 1st person.

<sup>5</sup> ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ *i. e.*, a work of small dimensions.

<sup>6</sup> ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་

‘if a man, not ill, takes drugs, he is fond of disease ;  
 ‘if a sick man can’t submit to régime, he is fond of disease ;  
 ‘if in winter, a man puts on thin clothes, he is fond of disease ;  
 ‘if in summer, a man sits down on damp ground, he is fond of  
 disease.’

The king said : ‘You want to destroy yourself!’

Ug-ṭad said : ‘Wanting to destroy themselves, there are many  
 indeed :

‘one going to combat without armour, wants to destroy himself ;  
 ‘one climbing a steep rock, wants to destroy himself ;  
 ‘one crossing a raging torrent, wants to destroy himself.’

Again the king said : ‘You wish to die.’

Ug-ṭad said : ‘Wishing to die there are many indeed :

‘one walking over a glacier in summer, wishes to die ;  
 ‘one climbing a tree in winter, wishes to die ;  
 ‘a fat sheep in autumn, running into a village, wishes to die ;  
 ‘if a bad man is passionate, he wishes to die.’

Again the king said : ‘You are in error !’

Ug-ṭad said : ‘Erring there are many indeed :

‘if a man does not guard himself against disease, he is erring, for  
 there is a risk of his being attacked himself ;

‘if a man does not guard against cattle-disease, he is erring, for  
 there is a risk of his own cattle-yard being made empty ;

‘if a man robs another man’s wife from his bosom, he is erring,  
 for there is a risk of himself being killed through the chastisements of  
 the other ;

‘if a man takes oaths on things good and evil, he is erring, for there  
 is a risk of his posterity being (suddenly) cut off ;

‘if a woman deserts her husband and makes love to another, she  
 is erring.’

The king again said : ‘Your power of speech is terrific.’

Ug-ṭad said : ‘Terrific are many things indeed :

‘the earth giving way, would terrify the hare ;  
 ‘the heavens breaking down, would terrify the duck ;  
 ‘the thing-ril<sup>1</sup> is terrified by the swamp drying up ;  
 ‘the child,.....<sup>2</sup> having come, is terrified.’

Again the king said : ‘You can’t keep within bounds !’

Ug-ṭad said : ‘Immoderate are many indeed :

‘if a poor man has become rich, he will be immoderate in boast-  
 ing ;

<sup>1</sup> Name of a Tibetan bird not known.

<sup>2</sup> An omission in MS.

‘if a bad companion has been indulging in slander, he (afterwards) will be immoderate in hypocrisy;

‘if a vulgar person<sup>1</sup> has conceived a great hatred, he will be immoderate in the use of violent language.’

Again the king said: ‘You are (one of those fellows saying :) if only I could, I would be glad.’

Ug-tad said: ‘Glad if they could, there are many indeed:

‘if one could (avert) the calamities connected with riches, one would be glad;

‘if one could (command) the vigour of a country, one would be glad;

‘if one could (endure) the talk<sup>2</sup> of a wife, one would be glad;

‘if a champion could keep peace,<sup>3</sup> one would be glad.’

Again the king said: ‘(But) you are saying, I can’t!’

Ug-tad said: ‘Not able (to do a thing,) there are many indeed:

‘one vanquished cannot boast;

‘many (at once) cannot govern a country;

‘a rich man has no control over his wealth;

‘a poor man has no control over his stomach.’

The king again said: ‘You don’t know shame!’

Ug-tad said: ‘Knowing no shame, there are many indeed:

‘dress knows no shame; (still) there should be moderation in dress<sup>4</sup>;

‘sleep knows no shame; (still) there should be moderation in sleeping;

‘the stomach knows no shame; (still) there should be moderation in eating;

‘carnal desire<sup>5</sup> knows no shame; (still) there should be moderation in cohabitation<sup>6</sup>.’

Again the king said: ‘It is possible to prolong the queen’s life!’

<sup>1</sup> ཁ་དམན་གྱིས་ a low mouth.

<sup>2</sup> བློ་སྐྱོན་

<sup>3</sup> རྒྱ་གཞི་མདུན་མ་ཐུབ་ན་—to མདུན་མ་ the meaning of treaty, peace is unhesitatingly and invariably given by my Tibetan assistants; the ‘Ge-sar’ (MS.) uses it frequently in the same sense, e. g., ‘a treaty of five years’ duration,’ in: ལྷོ་ལྷོ་མདུན་མ་ (བྱས་ནས་སྲོང་)—i. e., keep, endure would be more accurate.

<sup>4</sup> It should be worn neither too long nor too short.

<sup>5</sup> རྒྱ་ལྷོ་ཆགས་ cf. the use of the German Wollust.

<sup>6</sup> དེ་བྱས་ཚེད་ ཡོད་ : ‘having done it; enough.’

Ug-tad said: 'If it is possible to prolong the queen's life; what is to be done, if she is dead ?

'(Still if you want) to prolong life, there are (means) many indeed :

'if (you) cure a sick man, (you) prolong (his) life ;

'if (you) reconcile men quarrelling, (you) prolong (their) lives ;

'if (you) give armour to men fighting, (you) prolong (their) lives ;

'if (you) point out (to the stranger) the precipice and the water-course, (you) prolong (his) life.'

Again the king said: 'If it is true, that you killed the queen, then death would seem easy to me.'

Ug-tad said: 'Death seems easy to many indeed :

'if a man's family, elder and younger brothers, all have perished at the hands of men, death (seems) easy to him ;

'if one has incurred the contempt of one's equals, death (seems) easy to him ;

'if one is unable to fulfil one's obligations towards friends and relatives, death seems easy to him<sup>1</sup> ;

'if one's opponent in betting has left no pledge,<sup>2</sup> death seems easy.'

Again the king said: 'Although you never learnt all this,—how do you know it ?'

Ug-tad said: 'Things known, though never learnt, such there are many indeed :

'weeping one knows, though one never learnt it ;

'eating one knows, though one never learnt it ;

'lust one knows, though one never learnt it ;

'sin one knows, though one never learnt it.'

Again the king said: 'Although I was taught, yet I do not know it.'

Ug-tad said: 'Things taught, but not comprehended, there are many indeed :

'though you teach the lake where to go backward, yet it will not comprehend it ;

'though you teach the glacier to float downhill, yet it will not comprehend it ;

'though you teach the water (how to tie) a knot, yet it will not comprehend it ;

<sup>1</sup> ལྡོམ་ལྡོམ་གྱི་ཐུག་ལྟུང་མ་ལྟོང་ལས་འདྲེན་པ་ལྟོང་ལྟོང་གི་ལྟོང་། translation somewhat doubtful. The translation given in the text is in accordance with the explanation given by Tibetans.

<sup>2</sup> ལྟུང་ལྟོང་གི་ལྟོང་གི་ལྟོང་གི་ལྟོང་གི་ལྟོང་གི་ལྟོང་གི་ལྟོང་གི་ལྟོང་། translation as given is, I think, the one most appropriate.

‘ though you teach millet seed building, yet it will not comprehend it.’

Again the king said: ‘ That you should know all this, is most wonderful !’

Ug-tad said: ‘ Things most wonderful, there are many indeed :

‘ that the holy Chhos<sup>1</sup> should be preached and expressed in words, is a most wonderful thing ;

‘ Sin renounced and virtue accomplished, is a most wonderful thing ;

‘ Sitting idle and yet to complete (one’s redemption) is a most wonderful thing ;

‘ wealth and property heaped up and its crumbling away, is a most wonderful thing.

‘ Unseen and gracious Lha !

Unseen and terrible phantom<sup>2</sup> !

Untasted yet wished-for delight<sup>3</sup> !

Never partaken of, though sweet nectar !

Clouds undressed yet warm !

Bright sun and moon are without support !’

Upon this the king Há-shang, not knowing what else he should say, remained silent, and Ug-tad continued: ‘ Oh, great king ! If you wish for elevation, attend to things that are low.

If you covet happiness, leave aside the causal connexion.

If you covet things near, traverse what is distant.

If you covet victory, put up with defeat.

If you covet wisdom, cultivate your mind.

If you covet Tsun-pa-ship, keep the ordinances.

If you wish for rest, feed your dog.

If you covet learning, leave the ‘ Chapter<sup>4</sup>.’

If you want joy, do the Chhos.’

(Ug-tad) having said this, the king believed and asked: ‘ Ug-tad, how must the Chhos be done ?’

The minister said: ‘ The Lama patron-saint<sup>5</sup> must be worshipped

<sup>1</sup> ཚོས་ doctrine

<sup>2</sup> འཇིགས་ཅི་མེད་ phantom

<sup>3</sup> འཇིགས་ཅི་མེད་ཀྱི་ཐོ་བོ་ delight

<sup>4</sup> ལོ་འཇིགས་ལུང་པ་—ལོ་འཇིགས་ = chapter, no doubt, refers to the ལོ་འཇིགས་བརྒྱུད་མ་ ‘ seven chapters,’ the most elementary book in Lamaistic religious literature.

<sup>5</sup> ལྷ་མ་ལོ་དམ་ Every one of the different Lamaistic sects professes adherence to one such patron saint ; notably in Ld : the Sa-skyapas to Tsan, m. (monastery at Masho), the Ge-ldan-pas to Dol-ma, f. (monasteries at : Tikse, Spi-tuk, Sang-kar, Li-kir)



like a Lha. The vow must be held like one's own body. Hearing, thinking must be developed so as to equal the border of the heavens. Thoughts must be meditated upon like the oceans. 'Oh king! trust a loving friend! Cohabitation gives no satisfaction; hence do not allow carnal passion to gush forth like a torrent.

'Of spiteful enemies there will be no end; therefore do not allow hatred to burn like a fire.

'Though this be the period of dullness and error, do not allow ignorance to advance like darkness.

'There should be no talk of one's own attainments; hence do not allow pride to be born like a mountain.

'Other people's want being loss to one's self, do not allow envy to whirl like a cyclone.

'The doing of works never will cease; take up, then, the burden of suffering.

'Of worldly goods enough, is a thing unknown; cut asunder, therefore, the knot of avarice.

'There exists no measure to indicate the time of one's death; hence exert yourself to be pious.

'There is no telling, when death will draw nigh; therefore don't put off (striving after) virtue until the morrow.

'A small sin even is visited with a heavy penalty; therefore do not commit sin at all.

'All men at the first were equal; pay attention therefore to other people's dying and not dying.

'When another (person) dies, do not mourn at his corpse; thyself also must die.

'Nothing else is of use; seize hold of the Chhos, for it is of use in the end.'

The king believed and said: 'Father and mother, though searched never found! Fire and water, needful morn and even alike! Wife though absent, yet to be found!

Needful in the end is the holy Chhos!

Ug-tad (again) said: 'If you of your own accord have come to believe in the Chhos, then body and intellect<sup>1</sup> both are annihilated by the mind.<sup>2</sup> These and the vanities<sup>3</sup> that are destroyed in the end, are

the Di-gung-pas to Ab-chi f. (monast. at: Sgang-ngon, Yu-ru, Shang.), the Dug-pas to Gon-po. m. (monast. at He-mis, Tchem-re, Stag-na.), the Rgyud-pas to Tsong-Kh-pa. m. (monast. at Ri-rdzong). All these patrons are said to have been great teachers and saints, either male or female.

<sup>1</sup> སེམས་

<sup>2</sup> མྱོ་

<sup>3</sup> ལྷན་ཕྱོད་

